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Stentor

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# The L.F.U. Stentor, November, 1888

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# THE L. F. U. STENTOR.

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VOL. 2.

NOVEMBER, 1888.

NO. 3.

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## ORATORY.

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### THE STANDARDS IN LAKE FOREST COLLEGE.

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You ask me to contribute to the STENTOR a series of articles on Oratory.

To point out the elements of true oratory, as taught by the great masters of public speech, would be to repeat our class-room studies as teacher and pupils; to discuss the comparative power of the orator in earlier days and the present, or any other of the interesting themes in history and literature which center about oratorical studies,—would not be within the limits of STENTOR articles.

I take it you ask me something of the standards, the advantages, the possibilities, and the prospects of oratory in Lake Forest College. The last three points will be left to future numbers.

[1] Our Standards. It is a fre-

quent boast of the graduates of Hamilton College—whose alumni love to speak of their *alma mater* as “the home of modern oratory”—that they can tell an alumnus of “Hamilton” by his style of oratory; and it is true that the training of Professors Mandeville, Upson, Frink, and Hoyt at Hamilton College has been quite largely of a similar stamp. This may be partially accounted for by the fact that the trustees have invariably appointed a representative pupil to succeed his teacher as instructor when a vacancy in the Professorship of Oratory occurred; so that the impress of the oratorical training has been quite similar and has been transmitted to the “third and fourth generation;” hence Hamilton has come to boast justly of “its orator-

ical stamp," "its style" on the platform, in the pulpit, at the bar, in the senate-chamber. There is a danger, in the case of a college where so much attention is given as at Hamilton, that its illustrious orators shall be regarded solely as a product of "style" and "training." It has become an axiom, that individual native power is the most effective element of oratory; but it is equally true that this element is most effective only when supplemented by proper training.

Negatively: our standard is not the bombastic, the ranting style of spread-eagle oratory. Such should have no place in any cultured college community. The easy, the natural—the cultured "natural,"—the simple, the direct, the conversational can only be a correct standard,—such calm yet effective oratory as that of Wendell Phillips, who could keep an audience spell-bound for one-and-a-half hours as he told the simple story of the "Lost Arts," when the people's attention was riveted not upon the speaker but upon what he said; or our standard may be such fiery and resistless eloquence as characterized this same Phillips when he hurled his telling invectives against the slavery mobs. Wendell Phillips furnishes, all-in-all, the best of modern standards for American college men in style of oratory.

But Lake Forest College is co-educational. Among women, Mrs. Livermore is perhaps the most impressive, womanly speaker on the platform. Some go so far as to say that she is the only woman of our time who is worthy of imitation as a public speaker. This woman in her public addresses always has something to say worth hearing: she says it simply, directly, easily, carrying her auditors with her; and often in the face of their prejudices. The secret of her power is that she is not different in style of speech as a lecturer on the platform than as the motherly, whole-souled, thoughtful, wise woman that she is in her happy home. But, be it remembered, that it is not the aim of Lake Forest College to train a generation of women to deliver addresses,—even though they be Mrs. Livermores. To train the average college girl to become a good reciter, a good reader of English in the parlor, to be easily heard, graceful in address,—interesting, impressive and forceful in what she may say in the home or outside the home, in a company of her own sex—is at present our standard and all that the enlightened sentiment of the age demands, in the elocutionary training of women.

G. R. C.

## THE PERPETUAL IN AMERICA.

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F. W. WHEELER, WESLEYAN UNIVERSITY.

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The genius of nationality typified in our Federal Constitution is the value of the individual man.

Man as an individual sovereign is a character unknown to history: but when the Federal Constitution sprang forth from the chaos of revolution, he that had been a mere atom in the tide of empire became a personal impulse in the destiny of the world.

In Monarchy man is inert, passive. In Federal Unity he becomes an active, dynamical element, and the nation's heart throbs with the energy of individual life.

But what place in the Golden Urn has been assigned to the ashes of the individual man? He has played an humble part. Upon his violated rights rested Monarchy—the idol of history. He was the paving block crushed by the chariot of Alexander or the car of Robespierre. His blood was the swift current of many a Rubicon at whose brink Ambition stood appalled, and across whose crimson waves the Caesars have ridden to victory, to empire, and to—death.

He was the starving peasant filling the purse of the French bourbon,—purple-robed and jewel-crowned amid the gilded halls of the Tuileries.

Oh, what a paradox does history present! Man, created in the image of God, is too royal to become a bondman! The image of divinity should walk proudly, erect. Mind—noble in reason—infinite in faculty—should be unfettered by Ignorance. Knowledge should be man's heritage. Philosophy should add wisdom, and Science lend him power. The spirit unchained should expand in the sunlight of eternal truth, for thought has gilded pinions, and its flight should be among the stars.

Yet we have “read history not with our eyes, but with our prejudices,” and out of the gloom, the mist, the darkness, out of the confusion, and chaos and night arises a vision of the progress and development of the Individual man. A vision mirrored in the clear light of three events.

First. When the Nazarene, re-

deeming the soul, touched the Spirit with a consciousness of its own divinity.

Second. When Martin Luther, defying the See of Rome, emancipated the Mind.

Third. When Columbia, breaking the shackles of European bondage, dethroned monarchy and crowned Man.

Man became the individual sovereign. His the sparkling coronet of royalty! His the jeweled sceptre of power! For him this virgin soil extends in woodland slopes; for him these myriad rivers roll their crystal waters to the sea; for him the noble forest, the fertile plain, the smiling vale, the sylvan hill. For his feet a carpet of emerald green. For his head a canopy of ethereal blue.

Thus the spiritual, the mental and the physical are the three steps in the development of the individual man. They are the three mountain peaks of history. They mark the course of Divinity in the affairs of men, for "God moves through history like the giants of Homer through space. He takes a step, and ages have rolled away."

Thus has the "March of Mind" reached the goal of individual sovereignty. The record of its progress is a complete cycle of human thought. A cycle that begins in darkness and ends in light—from

spiritual blindness to angelic vision—from mental benightment to the daylight of reason—from political bondage to civil liberty—from a mere phantom, a gaunt shadow of infinite possibilities to a noble, heroic, God-like man.

That individual man is the unit—the epitome—of our national life. Upon his character is based an American empire. That character chastened and purified in the crucible of eighteen centuries is the pure, original fountain whence flow the streams of national power. That character comprehends the nation's destiny. In its exaltation is life. In its debasement, death. That individual character, tempered in wisdom, exalted in power, sublimated in its destiny, crowned with its infinite meaning, is the living essence—the eternal element—the Perpetual in America.

A federal union based upon individual sovereignty was not the creation of a moment. The same grand idea, like Israel's sacred cloud, has hovered over a vista of years. It floated like a dream through the brain of Plato, yet unseen by the Grecian mind. Its great outlines glimmered above the field of Waterloo; yet veiled in the curling smoke of battle, which rose like incense on the shrine of Monarchy, it vanished from the scene of war; but when that great thought, like a sublime shadow, passed before

the mind of Washington, it claimed the homage of head and heart. To Patrick Henry it was an inspiration,—an electric current that flashed in words of fervid eloquence from his silver tongue. But in the clear philosophy, the profound statesmanship of Hamilton, it became a living thing—a spirit incarnate in law—a genius of nationality shrined in the peerless form of Federal Unity.

No figure-head with a graduated order of nobility. No hereditary chieftainship, with its laws of primogeniture. No "titled first-born like a brass god with his trappings of tradition," but Individual Liberty and National Supremacy incorporate in one form—an ideal form—Federal Unity.

Liberty must be incarnate in law, for without it is license. Liberty, within the strong towers of law, is order, unity, life. Without it is confusion, disintegration, death.

France dreamed of liberty, equality, fraternity, and reaching out her hand in the darkness, groped to find some material image of her thought, and there in the shadows touched—Napoleon.

America beheld liberty as the essence of law—a spirit without the form and feature of human flesh, yet outweighing the universe as the ideal object of loyalty. For

only in the ideal is the genius, the skill, the art,

"Of winning, fettering, wielding moulding, banding,  
The hearts of millions till they beat as one."

France materialized her thought, incarnated it in man, and lost.

America idealized her thought, shrined it in law, and won.

Individual sovereignty implies the dominion of ideas. Principles, not men, struggle for dominion. Principles, like spirits incarnate, move across the political stage. The principle of Federal Unity triumphed in the convention of '87; yet it must meet the principle of Caste Sovereignty arrayed beneath the gorgeous banner of Southern chivalry. Yet wherever those principles have clashed, whether in the forum or on the field, Federal Unity—which illustrated the value of the individual—has stood upon an imperishable rock, with its indivisible banner lifted above the clouds and tempests.

When Hayne addressed the Senate on that memorable morning, the audience saw the orator with the light of genius flushing his cheek and gilding his brow; heard the voice with its weird spell of magnetic power—logic and art wedded in tones of silver to convince the mind and captivate the heart. Yet, behind the man stood the principle of Caste Sovereignty,



robed in the sable livery of night, rising like a dim shadow of discord, disunion, and death.

When, on the following day, Webster stood like one inspired, uttering that immortal plea—his eyes burning with celestial fire—his voice now rising like a mighty swell of Niagara's thunder, now falling in deep, melodious cadence—it was a scene to fascinate the eye and charm the ear. Yet, behind the man, towering in sublimity and grandeur, stood the principle of Federal Unity. And though Webster bore from the arena the laurel crown of triumph, yet a cordon of angels sung the pæan of victory for truth exalted in praise of God.

When the "grim-visaged and iron-willed Lee yielded his sword to the silent man of Galena," it was the spirit of Caste Sovereignty doing obeisance to Federal Unity.

Civil war—the great arbiter—had spoken. The equality of man proclaimed by the Declaration of Independence is mere sentiment. Make it fact. Let it live in law.

Then it was that Lincoln—whose great brain comprehended the wisdom of a philosopher and the vision of a prophet—whose mind all justice and whose heart all tenderness—said, "My bonded brother shall be free," and "dipping his pen, as it were, in the sunlight," wrote it in the constitution. The

work was finished. The structure was complete. God called the great builder home, but the Federal Union conceived by Hamilton, defended by Webster, completed by Lincoln, will stand enduring and perpetual as the rock of its foundation—the character of the individual man.

Certain social philosophers behold the restless activity of the present age and charge the American character with materialism. The literati trace the decline in classic literature to the same cause.

Materialism, like Banquo's ghost, sits at the feast of our national prosperity. But let us not, Macbeth-like, be frightened at this chimera of the mind. Why should the American character not be restless, active, energetic? For, concentrated in the American heart mingle the life-currents of every nation. "America thinks in deeds, finds her language in events." Her creative energy is not "spent in writing epics, but in making history."

Then let this tide of materialism sweep forward in its grandeur and power. "Let it flow on in rivers of prosperity until it is full, for when it ebbs, it ebbs forever." Let it swell the current of our national life, until greater than England's proud fleet, grander than Germany's imperial armament, shall be the sails of our commerce

whitening every sea. And after awhile, when the intellectual energy now building bridges, constructing railways, calculating markets, creating capital, shall turn toward the Ideal, and rush into epics and lyrics, then there will arise bards whose muse shall equal Milton's lofty strain; artists whose cunning hand shall have the skill of a Raphael.

Then, O Greece, behold beauty that you worshipped! Italy, behold art—models for your brush—sculptured forms for your chisel's imitation! Thoughtful Germany, here are the fountains of divine philosophy. England—home of the poets—the golden age of poesy has come again, and your Milton is our Milton, and your Shakespeare ours.

Yet, this progress has its secret

springs in individual character. It receives new impulses, gathers new strength from every noble sentiment, every great thought, every heroic act, every honest life.

Then let the principle of personal responsibility inspire to life that radiates in noble thought and grand achievement. Let it stimulate the energy—beat in heart and throb in brain. Let the Citizen live in the fullness of life, for

\* \* \*

“He most lives  
Who thinks most, feels noblest, acts best.”

Let character be robed in purity as it is clothed in power, and follow it must as night the day, the Republic perpetual will stand, while humanity sweeps onward, up the solemn pathway of ages, to that

“One God, one law, one element,  
And one far-off, divine event,  
To which the whole creation moves.”

## THE COLLEGE OF COLLEGES.

(Continued).

The very practical sermons that Mr. Moody preached to us about work for the Master were not without logical sequence. He spoke of Assurance; Endowment of the Spirit for Service; and Qualifications for Work. I have spoken of the first. The second was the most

powerful sermon Mr. Moody preached at the convention. He said we must have the endowment of the Spirit, 1st—To convince the world of sin; 2nd—To shed abroad the love of God in your hearts. *Love*, not criticism. It is easy to preach when the people pray, but



hard when they criticise. Have His love in your hearts, live near to Him, for He always uses the nearest vessel. 3rd—To teach you all things. The twelve did not believe that Christ would arise again. But when the Spirit came he reminded them of how Christ said he would arise again in three days. If we have the Spirit we have power. We may be sons of God and not have power. Mr. Moody told of a rent notice that read, "To Rent with or without power." I should like to ask those joining the church if they join with or without power.

Not education; but the Spirit. Nicodemus was educated, but the twelve disciples had the Spirit. The woman of Samaria came for a pitcher of water and got a well. We are promised if we take God at his word, that from us rivers of living water shall flow. We'll not be pumps worked with a handle, but we'll be artesian wells sending out a constant stream. Elijah without an army, by the Spirit, made the world quake. He looked up the heavens for the space of three years and put the key in his pocket. When he prayed for rain he prayed until a cloud appeared, and he was satisfied even though it was only the size of a man's hand. Don't call anything small with God. Some people pray and say they never get an answer.

Remember God's answer is sometimes *no*.

#### QUALIFICATION FOR WORK.

1st. Faith: Twelve spies were sent out, but only two were faithful. They entered the promised land. Their faith was rewarded even though the people did not believe.

2nd. Courage: In the enemy's country Joshua met a large man with a sword, but he went right up to him and asked, "Are you for us or against us?" It was the angel of the Lord, for them.

3rd. Enthusiasm: Better have zeal without knowledge than knowledge without zeal. God's word says one shall chase a thousand. As it now is it takes a thousand and to chase one.

4th. Perseverance: Mr. Moody has seen one after another fail by continually shifting about. The four men were determined to bring their friend to Christ, even if they had to tear up the roof to do so.

5th. Love for the work.

6th. Compassion and sympathy; Do as Christ did, get down among the masses. They have souls. Do as the Good Samaritan did. Always try to put yourself in the other man's place.

#### COLLEGE WORK.

Meetings were held each morning for the discussion of college

work. Among the methods used in different institutions for the purpose of reaching new students the following are the best.

1. Let one man in each class see that all his class-mates are invited to the meetings.
2. Let each man do his best to bring another.
3. Call on them.
4. Write them if you cannot call.

What excuses do Christians give for their inactivity?

1. No Time.
2. No Courage.
3. No Competence.
4. No Interest.
5. No Consecration.

There is a branch of work of very great importance that should not be omitted; deputation work. Its purpose is to reach men for Christ. It is carried on by young men who visit the neighboring places by invitation and hold meetings for young people where

the church does not. This work has met with wonderful success in some of our eastern institutions, and especially in Scotland. I am very glad to report that such a deputation is now almost organized and ready for aggressive work in Lake county. I hope that ere this has gone to press we shall have heard some of their experiences. Lake county is white for the harvest; let us go to work. Let us remember at all times that while *we* are saved, there is another man who is not. We must not, we can not, we dare not rest until he also is saved.

Fellow students, let us be up and doing; ours is a glorious opportunity and soon we must render an account. Shall our sentence be "well done, good and faithful servants?"

G. A. WILSON, '89.

The Y. M. C. A. boys are beginning to bestir themselves. Quite an aggressive spirit is being manifested in neighborhood and college work. The work at Wheelerville has been visited and encouraged, and Deerfield has received an impetus; an English

Sunday-school at Half Day has been organized; plans have been made for further work at Lake Forest; and our old points, the African M. E. Sunday-school and Lake Bluff church and Sunday-school meetings have been continued.

## THE L. F. U. STENTOR.

PUBLISHED MONTHLY

BY THE STUDENTS OF

LAKE FOREST UNIVERSITY.

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## EDITORIAL.

The presidential election again brings up the question of suffrage. The only restrictions now are manhood and residence. Universal suffrage is the outgrowth of the "free and equal" element in our constitution. Theoretically men may be free and equal, but practically there is no such thing. We have carried equality too far; it is time to cut it a little. We need qualifications, and above all are they needed for the ballot. Strength and wealth have had their time. Stealth appears to be well

practiced as a qualification to-day. What we need is intelligence. If the Prohibition party, with its self-imposed moral mission, would but spend half the energy in advocating an educational qualification for suffrage that it now expends in trying to impose woman suffrage upon contented women, it would much quicker accomplish its prohibition aims, which are now far out of sight—covered with the rubbish of sentimentalism. General Harrison's election shows the value of moral character in men. Laws can never mend morals; there must be intelligence in selecting those who make laws. With a proper educational qualification on the ballot would not temperance and morality be an outgrowth of intelligent selection of men and measures?

At the first of the term there was a good deal of murmuring among the boys because the new gymnasium mentioned Commencement day was nowhere to be seen. No one will claim there is no cause for complaint against the old "gym"; it is a miserable thing at its best, and as an antique relic of what once was and is not it is a gem of a "gym." We certainly ought to have a new one, and our President heartily agrees with us.

A need fully realized is half supplied. Now Dr. Roberts

fully realizes our need of a new gymnasium, as we all know, and he has been and is doing all he can to erect a new one. The Doctor never rests until he has accomplished his aims. Ferry Hall is an accomplished aim, and a new gymnasium is to be another. It behooves us to be patient. We do not know all the difficulties in the way, and any complaining or growling only reveals our ingratitude for what we have, and is an injustice to those who are doing all in their power to have all our needs supplied.

We can rest assured that when we do get a new "gym" it will be the best of its kind in the west, embodying all the improvements of the eastern colleges, and adopting the best features of the best gymnasiums in the land, with Y. M. C. A. rooms, reading rooms, reception rooms, athletic grounds, and all. This association of religion and innocent sports is just what we need to give tone to the spiritual and physical man.

The paper or periodical that would dare to issue a number during these stirring political revolutions without an editorial on elections is in danger of universal boycott. A paper's life depends upon its willingness to pamper the political and social appetites of its readers, and its profits are directly

as its ability to invent stories and create sensations. Now our profits thus far have been losses. Our inventive faculty has but recently discovered that possibly it may be due to our disregard to paper topics—sports, crimes, and politics. Ennobling topics, elevating subjects! Let us haste us and be up with our times. The latest sensation!

Poor brother Cleve,  
How he does grieve  
And hates to leave  
His bed of clover:  
Cry not, Grover,  
'Tis the old tale over  
Of glories won  
By Harrison  
Since e'er his race begun.

This is about the tone and spirit of our average American journalism in election times. We boast of our freedom from sentiment and ancient customs; there is a possibility of too much freedom when the highest office of our commonwealth is spattered with the coarsest and vilest stuff in the English language. In throwing mud at a defeated candidate the natural result is a bespattered presidential chair. It should be kept clean by the people.

L. D. Wishard's visit here was a great pleasure and spiritual benefit to those interested in Christian work. The two features that characterize him as a speaker are

his genuine earnestness and his free and easy manners. He spoke from a heart to a heart, thus exemplifying the happiest method of moral instruction, and his manner of speaking was excellent. He did not preach to an audience,—he talked to a company of friends—very simple, unaffected and persuasive. These are the marks of a natural orator; remember “Part-ridge at the Play.”

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We are not afraid to wager that Ferry Hall is now one of the finest and best seminaries in the west, and that our campus sidewalks have always been, and it seems as though they always will be, the poorest, meanest, narrowest, most hateful in the universe. How much longer, O Board, must our jarred souls, our bruised toes, our soiled shoes, cry out in the anguish of despair, “more boards! better boards”? It would require an old sea captain to walk from the College east to the bridge without going “by the board” at least twice.

These walks are bad enough in summer,—in winter they are absolutely useless—nay, a nuisance. As the College girls are obliged to use them several times a day, the walks certainly should be repaired, if not new ones put in their place. Now as far as the College boys are concerned, why, they don't care much for any sidewalks

at all—they can wear rubber boots; but the young ladies! We hereby petition the Faculty to use its influence to procure new and broad sidewalks over our campus for the convenience of the young ladies.

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Missions are becoming one of the most prominent questions in the religious world. The universal cry is: “More laborers abroad;” the answer is: “More laborers at home.” The demand for home, and especially for city mission work is felt. How can these needs be supplied so as to allow more workers to enter the foreign fields? In a large measure by Christians living an expressive life, an open life before the world. Nothing influences like conduct, and nothing moves like tenderness. Christians are too dormant—they sleep in Christ when they should live in the world as Christ lived; our sleep is hereafter. They are too submissive—they allow the exactions of society to control their actions; they are too presumptive—they presume that the world knows of their Christianity. How are we to know? Church membership is no guarantee, nor is proper living.

Dr. Roberts wisely said that there is a great danger of men, and especially moral teachers, assuming too much in view of their position. The minister appearing



week after week in the same pulpit, before the same congregation, and performing about the same services, is very apt to grow mechanical and not be aware of it. Conscious himself of his consecration, he takes for granted that those around him know of the deep moral earnestness in his heart, although he seldom reveals it. His silence, be it ever so short, injures himself and his people, for it withholds from them that sympathetic communion of pure earnest souls, which is the peace and joy of our Christian religion.

A human heart touched by the spirit of God is born anew. But how? By receiving new capacities,—hence it experiences new sensations. Capacities to love in a new and altogether different way and for another purpose; to love souls and all that is connected with souls. The heart that is satisfied has yet to be touched once again with divine fire from above, that burns without consuming. Then it is we experience those burning desires for spiritual food that bring us on bended knee to God, and lead us to seek in man sympathy and comfort from an interchange of soul with soul. Next to communion with God is the unrestrained, spontaneous intercourse of heart with heart. The pleasure derived from such intercourse is one of the greatest blessings of a

Christian life. Society of the world has but shackles upon the heart. We may think and say what we think, we may feel but are doomed to disgrace and ridicule if we express what we feel. All expressions of spiritual emotions, religious impulses, and brotherly love are relegated to the pulpit and to moral instructors. It is “not the thing, you know” in society; highly improper, and extremely shocking! Now, if ministers, who are allowed and expected to reveal their hearts to the world, grow cold and mechanical, it is little wonder that all others withhold all the noblest impulses of their being from a world which rules it improper and sentimental to reveal them. The soul longs to talk not only to God, but to those around it. Dr. McClure well said that our faith in man increases our faith in God. It is just as true that the more we open our hearts to men the more and better can we open them to God. Would we had the moral strength to treat each other as brothers in practice as well as in theory! We assume too much; we assume that present custom is right, that as the heart cannot be seen it should not be felt. Because some are sentimental, wear their heart on their coat sleeves, and use their tongues as bells to attract attention to it, is no reason why we cannot be sincere; let the throbs of our heart



vibrate through our tongues, and ring in our deeds; let the mellow light of the soul, illuminated by the spirit of God, shine in our face, radiate from our eyes, and brighten our lives. If every earnest Christian would but live openly what he feels inwardly, society would be purified, customs nullified, and God glorified. Let us try it; let us *live an expressive life*.

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## OUR NOTE BOOK.

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### THE COLLEGE.

“David in the lion’s den” is a recent biblical fact.

There is a movement on foot, among the students, for a Y. M. C. A. building and gymnasium. Good!

L. M. Bergen called on us in October. He is now a Senior in Rush and wears a copious beard.

First Senior—“What did you do with that nickel you treated with nitric acid in chemistry?”

Second Senior—“Dropped her in the contribution box?”

The Freshmen and Sophomores held their respective class parties on the same night, “to avoid the

rush.” The Sophs were entertained by Miss Rumsey; the Freshmen at the home of Fred Skinner.

“Freshie got his class hat,” which consists of a four-cornered black mortar-board with black-and-gold tassel. The Sophs wear pygmy plugs of black silk, and the Seniors the regular black silk tile. Juniors alone are without class hats.

A bad Sophomore played a wicked confidence game on his friends by shaving his moustache and passing off as his own brother, from Ann Arbor. The sell was complete. Even his room-mate was deceived, and the Greek professor thought he was a new student. He is now growing a beard and will take in Kalamazoo at Christmas.

Our foot ball eleven is constituted as follows: Prof. Williams, captain and quarter back; Killen, left end; Linnell, left tackle; Cargill, left guard; Everett, center; Flint, right guard; D. H. Williams, right tackle; Prentice, right end; Gallwey and Dodge, half backs; Goodale, full back; substitutes, King, Royce, Jackson.

There is a probability that next spring an art building will be started on the old ball grounds, near the church. Of course it will be hard for us to part with the

field in its present capacity. It was convenient and suitable as a base ball and foot ball field. But we feel assured that our Faculty have the athletic interests of the students at heart sufficiently to choose, quickly and wisely, some field to take its place.

The Athenæan concert on Tuesday evening, October 30, was a success. The Mandolin Quartette, of Chicago, Miss Estelle Ryan, of Evanston, and the Athenæan Quartette were the attractions. Encores were numerous and hearty for all the participants. The Mandolin Quartette won especial laurels, playing excellently. It was the first entertainment given in Ferry Chapel, which proved to be ahead of all the places used last year for entertainments of this kind. It contains 300 opera chairs, a good platform, a piano, is lit by gas and heated by steam.

Prof. Halsey gave a reading in the College Chapel, Thursday evening, October 25, for the benefit of the Zeta Epsilon society. His selections, "Smike," from Nicholas Nickleby, "Judge Pyncheon," from the House of Seven Gables, "Partridge at the Play," and Alexander's "Sonnet to the Moon," were excellent, and merited the hearty applause which they received from an appreciative audience. They were rendered in good taste, understandingly, and with-

out that agony which is concomitant with the average elocutionist. Mrs. Kelsey and Miss Skinner played a duet, and Miss Jennie Durand sang, thus adding to the pleasure of the evening.

Yes, Hallowe'en was observed this year. "There was a sound of revelry by night." First it was the Belva Lockwood club, which formed at College Hall and marched to Ferry Hall with torches, music, transparencies and dress reform. Freddy Schettler's costume was quite noticeable—skirt cut high, belted at the waist, low neck, leg-of-mutton sleeves, feather in hat, and face powdered. A. Warren, as commander, wore a cane, a borrowed Mother Hubbard, and a hoarse voice. After the club did the town, they all returned (of course). At 12 o'clock Ferry Hall was filled with candles, cabbages, and fates, with a little noise. Somebody left the Ferry Hall wagon on the front porch of the College, and somebody else forgot to bring back Dr. Roberts' wood.

They were watching a game of Rugby. "Do you like it?" said her companion, a grave Senior.

"O, I don't understand it very well," replied the young lady from the Seminary. "What does it mean when about fifteen players jump on someone who has the ball, and then they all stand up in two lines and look at each other for

about five minutes, and all of a sudden they try to see who can kick his opponent first?"

The grave College student explained that the process described was "snapping" the ball back after a "down."

"O, there goes Mr. Dodge with the ball now. I wonder what he is going to—Why! I just think he ought to be ashamed of himself to run up to that fellow and hug him so! Is that part of the game?"

The grave Senior explained that the half back had been tackled successfully.

"See! don't that fellow with a stocking on his head fly around! Is he going to fight someone? Oh, no, he is running away!"

The self-contained Senior hid his tears and told her that it was only Prentice, with an Amherst cap, playing end rush. Just then one of those dreadful downs occurred near the bench. "Oh! Oh! Mr. Warren's killed! I know he is!" wailed the young lady, while the reporter slipped away to see if a half holiday could be secured on the strength of her statement.

Professor (illustrating logical method)—"Mr. Durand, does it make any difference in your work whether you go towards the depot, or the Seminary?"

Zeb—"I never go to the Seminary!"

The marriage of Miss Caroline

Benedict and Rev. J. D. Burrell, the eighteenth of last month, proved a very pleasant occasion. The church was filled with invited guest to witness the impressive ceremony, which was performed by Rev. Burrell, brother of the groom, assisted by Dr. McClure. Numerous old students came to witness the ceremony and to attend the reception after. Rev. and Mrs. Burrell are now at home in Clinton, Iowa, and they have the hearty good wishes of their friends for a life of happiness and utility.

"Brevity is the soul of wit," and here we have it exemplified in a receipt handed to the steward of one of our clubs. (Exact copy). "The Wilson Club paid all up. What they oed to Mrs. L. FLINAGAN."

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#### FERRY HALL.

Miss Helen Conger has been visiting her sister, Miss Alice.

The Misses Dean and Fernald spent one Saturday with us.

What's the matter with the man who thinks he's "irresistible"?

Miss Emma W. Leelan spent a few days with Miss Montilius last week.

A Remarkable discovery by one of the Ferry Hall girls—A Circasian race.

Rhetoricals begin two weeks from Friday. Of course the "Sems" are happy.

Miss Josie Kempt, formerly a student at Ferry Hall, made us a flying visit recently.

Why does Mr. L—— like to come to the Seminary? Because he is English, "don't you know."

We notice that the Freshmen have very appropriately chosen green as one of their class colors.

Why are the girls always so anxious for breakfast Monday morning? Because they have "bacon."

The "Ferry Hall" girls will soon be famous gymnasts. They march to "Emmet's Lullaby" and know how to turn "square corners."

The dedication of our chapel will occur November 22, at 2 o'clock p. m. Immediately after the exercises Dr. and Mrs. Seeley will tender a reception.

Excitement ran high at the Seminary on election day. The ballots, when counted, stood eighty-four for Harrison, nine for Fisk, and eight for Cleveland.

Sophomore brilliancy was exhibited in a late examination paper. In a description of an experiment the expression, "the inverted mouth of a tube," was used.

The following persons were elected as delegates to the Y. W.

C. A. State convention, which is to be held December 7-9: Misses Phelps, Pinney, Buell, Snell, Colehour and McNair.

A number of the former Ferry Hall girls visited us the first of the month, among whom were Harriet Magill, Sue Flack, and Agnes Smith. That they were welcomed guests was evident from the demands on their time.

The Sems celebrated Hallowe'en on Friday. A candy-pull was indulged in about nine o'clock. It was pronounced fine; then cups, pans, spoons, and plates were provided, and as the girls were tired, they decided to drink it instead of pull it, so instead of a "candy-pull" they had a "taffy drink."

The new gymnasium is now ready for use. Owing to the number of girls, two classes have been formed which meet daily. Arrangements are being made for procuring uniform suits. Interest in the work is manifested, and, with the efficient instruction of Miss Anna Person, profitable results are anticipated.

A series of entertainments will be given between the months of November and March, for the purpose of starting a pipe organ fund for the chapel. The series will consist of four or five lectures and three or four concerts. The services of

Drs. Herrick Johnson and Roberts have already been procured, and some of the finest musical talent of Chicago has been secured for the concerts. The first of these will be a lecture by Dr. Roberts, Monday evening, November 26; subject, "The Beauties of Hebrew Literature."

Prof. DeProsse has organized a Choral Union, which he meets every Monday evening. The charge of one dollar per term is very reasonable, and every student of the College and Seminary, desirous of vocal training, should take advantage of this opportunity. The Union met Monday evening and elected the following officers: Mr. Smith, Pres.; Miss Corwin, Vice Pres.; Mr. Lansden, Sec. and Treas.; Miss Goodale, Librarian.

*Jean Ingelow Notes.*

Forty-five active members are now enrolled.

The society officers of this term are as follows: President, Marquita Corwin; vice president, Luella Camp; secretary, Helen Lyman; treasurer, Grace Colehour; critic, Enid Smith; sergeant-at-arms, Gertrude Geenlee.

The many friends of the Jean will be pleased to learn that she is once more on her feet, with every prospect of surpassing all previous records. Thanks to a change of

air from the old reading room to the cherry and commodious third-floor parlor, and the stimulating effect of an allopathic dose of new members, our glorious "sassiety" is as "fresh" and blooming as could be desired. But, in order to secure to our "Jean" perfect and lasting health, we feel the need of a more robust constitution upon which to build. Consequently a committee has been appointed to frame an entirely new code of laws, less complicated and more complete.

We were honored some weeks since by the appearance, at our tea table, of a large company of distinguished people with whom we have become acquainted through our mutual friend, Dickens. Time and space will not admit of particular mention of each illustrious person there represented, nor of a detailed description of the exquisite toilets displayed. Suffice it to say that the latter surpassed, in variety and artistic design, anything ever seen here. After much feasting and social intercourse, our guests betook themselves into the hallowed precincts of the "Jean" room, where eloquence and wit and wisdom reigned supreme for an hour.

The Sub Rosa Quartette is now in fair running order. It has to work hard to make up for lost time, but it is taking long strides



and will soon be open to challenges from any quartette in the Northwest.

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ACADEMY.

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*Gamma Sigma.*

Who gave laughing gas to Prof. B's dog?

The Academy being an entirely separate institution, and having no connection with the College, has adopted a new yell, viz: "Rih-rah-rah! Ne-ni-ke-ka! L. F. A."

The Principal's class in oratory, consisting of the advanced class, is doing good work this term and bids fair to produce brilliant orators.

The great event of the Gamma Sigma society will be the mock trial occurring on Wednesday, December 5.

The national election of the Academy was enjoyed to the utmost. Notwithstanding the short notice for the preparation of speeches, they exhibited careful study and were very interesting. Those of Messrs. Killen, Shepherd and McAllister are worthy of special mention. The total absence of the farce or burlesque was noticeable and was commended by the Professors. The candidates received

the following number of votes: Cleveland, 15; Harrison, 53; Fisk, 9.

One gentleman of the Academy offered to stake \$500 on the result of the election.

Has any one seen the canes of the fourth form class?

A game of foot-ball was played between the Fresh. eleven and the 'Cad. eleven, on election day, resulting in a victory for the Freshies. We have good material in the Academy, and with more practice we shall soon be able to defeat any team in Lake Forest.

We are very sorry that the name of the Tri Kappa society was inadvertently placed on the Gamma Sigma program. We will take care in the future that our valuable MSS. receive their just rewards.

The students in the Academy enjoyed a very pleasant evening on November 3rd at the Academy House. The house masters very kindly arranged a reception and all seemed to have a nice time. May this not be the last.

Where is the conspirator's pony?

Student.—What does sixty minus mean, Professor?

Professor.—"Non deservatus get outabus."

The night of November 6th was a "night off" in all departments of the Academy. The boys formed into a marching company under



the able leadership of Capt. Smith. The main streets of L. F. were lighted by the torches of the white smock company, but the members failed to catch the gentlemen on their rear. Some of the boys sorrowfully testified to the fact that they caught their missiles easily.

*Tri Kappa.*

"Eleven apples round."

"Can't you find anything better than that——?"

"Our Seminary cousins."

We fear our Gamma Sigma brothers are envious of the Tri Kappa name. However, we hope, out of regard for the latter society, they will rightly title their programs in the future.

That "cat racket!"

"That —— —— bicycle." Our advice is, "keep on the sidewalk."

A German table, under charge of Prof. Schmidt, has been formed at Mitchell Hall.

It is rumored that our secretary has lately distinguished himself as a singer.

We enjoyed a visit from Rev. Mr. McNary last month, and desire to thank him for his words of encouragement.

On the evening of November 1st, we had the pleasure of listening to that friend of young men, Mr. Wishard. His earnest and inter-

esting address interspersed with incidents of his own college and academy life proved very profitable to many.

Of the series of ball games with the Highland Park "aggregation," Lake Forest Academy has proven itself the winner, having won the last two games played. This practically ends the ball season until next year, when we hope that our nine will even exceed this record.

The first match game of football witnessed in Lake Forest was played during this month between the Highland Park and the home eleven. We congratulate our "boys" on their success, and hope they will continue to be victorious.

Several social events have been enjoyed by the students of Mitchell Hall during the past month.

On Halloween the residents of Mitchell Hall were given a treat indeed. All seemed to vie with one another in enjoying themselves, and with music, games and a candy-pull the evening passed very pleasantly. By a "special request" from one of the Mitchell Hall gentlemen, the young ladies of Prof. Cutting's Sabbath-school class honored us with an evening, which the "boys" seemed to strive to make pass pleasantly. We sincerely hope they enjoyed themselves with such "overwhelming attentions."

The week of prayer for young

men throughout the world has again been around and we feel our hearts are quickened and we have higher and holier aspirations than before. Great interest apparently was taken in the meetings by the Academy boys and large and lasting results are hoped for. The half hour preceding the morning session was occupied by a prayer and praise meeting, which abounded with interest; and the evening meetings were well attended by the Academy students.

The foot ball eleven went to Chicago Saturday, the 17th, and engaged in a game with the Harvard school eleven, on the Wanderers' grounds. Considering that it was the first game of the eleven, it was good. The score was 22 to 4 for Harvard. Ours is the second team which has scored against Harvard this year. Our team showed weakness in passing and running—just where the Harvards were strong. Team work, gained only by more practice, is what we need. Get the team together and work every day.

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#### ALUMNI AND PERSONAL.

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'80. R. W. O. Forbes, in addition to his successful pastorate at Albina, Oregon, has an enlarged sphere of activity as chairman of

the committee on Home Missions of the Presbytery of Oregon.

'80. Rev. F. L. Forbes was, on May 1, installed as pastor of the Presbyterian church at Midland, Mich., succeeding Rev. Enos P. Baker.

'88. W. W. Johnson started in as a McCormick Theological student this fall. He frequently takes a run up to Lake Forest. His address is 1060 N. Halsted Street, Chicago.

Prof. McNeil is to be congratulated. He recently received the degree of Ph. D. from Princeton.

Dr. Roberts presided at a meeting of the Presbyterian Social Union at the Palmer House, Chicago, on Monday evening, November 12. Dr. J. G. K. McClure was elected vice president.

A great deal of amusement was furnished the students of both College and Seminary Monday evening by the payment of an election bet, G. A. Wilson riding W. R. Everett around Ferry Hall in a wheelbarrow.—*Chicago Herald*, Nov. 18.

The officers of the Alumni Association are: President, H. H. Clarke; Vice-President, Mrs. F. W. Kelsey; Secretary and Treasurer, W. G. Wise. Miss Mary Anderson, W. W. Johnson, and H. H. Clarke form a general executive committee.

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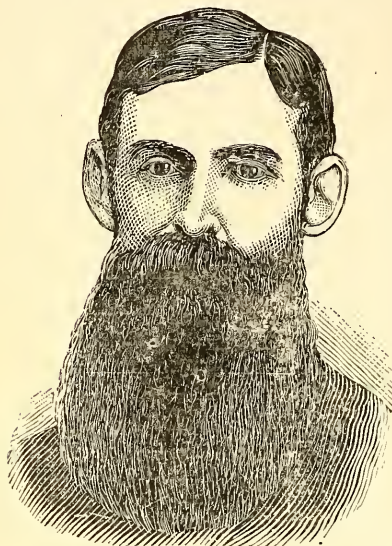
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